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KWAN YIN'S SAVING POWER

Some remarkable examples of response to appeal for aid, made to Kwan Yin by His devotees. The name Kwan Yin in Chinese means "He who hears the voice of the world." In Sanskrit "Avalokitesvara."

COLLECTED, TRANSLATED AND EDITED BY
(MISS) PI-CHENG LEE
AND PUBLISHED BY HER IN ENGLAND, 1932

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TO VIBU
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CONTENTS

PART ONE

	PAGE
The All-Sided One	I
The Amitabha Sutra	10

PART TWO

The Cure of Blindness	16
A Similar Subject	17
Saved from Drowning	18
A Similar Subject	18
Saved from Fire	19
A Similar Subject	19
Escape from Captivity	20
A Similar Subject	22
A Similar Subject	23
A Similar Subject	25
Saved from Cannon	25
Saved from Bullets	27
A Similar Subject	28
The Cure of Illness	28
A Similar Subject	29
A Similar Subject	30
A Similar Subject	31
A Similar Subject	31
A Similar Subject	33
Recovery from Injuries	33
A Vision of Kwan Yin	34
Colophon and Editor's own Story	35
Appendix	39

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PART ONE

THE ALL-SIDED ONE

The 24th Chapter of the Saddharma Pundarika from the "Sacred Books of the East," XXI. Translated from Sanskrit by H. Kern. Published by the Clarendon Press, Oxford, England.

Thereafter the Bodhisattva Mahāsattva Akshayamati rose from his seat, put his upper robe upon one shoulder, stretched his joined hands towards the Lord, and said : For what reason, O Lord, is the Bodhisattva Mahāsattva Avalokitesvara called Avalokitesvara ? So he asked, and the Lord answered to the Bodhisattva Mahāsattva Akshayamati : All the hundred thousands of myriads of kotis of creatures, young man of good family, who in this world are suffering troubles will, if they hear the name of the Bodhisattva Mahāsattva Avalokitesvara, be released from that mass of troubles. Those who shall keep the name of this Bodhisattva Mahāsattva Avalokitesvara, young man of good family, will, if they fall into a great mass of fire, be delivered therefrom by virtue of the lustre of the Bodhisattva Mahāsattva. In case, young man of good family, creatures, carried off by the current of rivers, should implore the Bodhisattva Mahāsattva Avalokitesvara, all rivers will afford them a ford. In case, young man of good family, many hundred thousand of myriads of kotis of creatures, sailing in a ship on the ocean, should see their bullion, gold, gems, pearls, lapis lazuli, conch shells, stones, corals, emeralds, Musāragalvas, real pearls, and other goods lost, and the ship by a vehement, untimely gale cast on the island

of Giantesses, and if in that ship a single being implores Avalokitesvara, all will be saved from that island of Giantesses. For that reason, young man of good family, the Bodhisattva Mahāsattva Avalokitesvara is named Avalokitesvara.

If a man given up to capital punishment implores Avalokitesvara, young man of good family, the swords of the executioners shall snap asunder. Further, young man of good family, if the whole triple chiliocosm were teeming with goblins and giants, they would by virtue of the name of the Bodhisattva Mahāsattva Avalokitesvara being pronounced lose the faculty of sight in their wicked designs. If some creature, young man of good family, shall be bound in wooden or iron manacles, chains, or fetters, be he guilty or innocent, then those manacles, chains, or fetters shall give way as soon as the name of the Bodhisattva Mahāsattva Avalokitesvara is pronounced. Such, young man of good family, is the power of the Bodhisattva Mahāsattva Avalokitesvara. If this whole triple chiliocosm, young man of good family, were teeming with knaves, enemies, and robbers armed with swords, and if a merchant leader of a caravan marched with a caravan rich in jewels ; if then they perceived those robbers, knaves, enemies, and robbers armed with swords, and in their anxiety and fright thought themselves helpless ; if, further, that leading merchant spoke to the caravan in this strain : Be not afraid, young gentlemen, be not frightened ; invoke, all of you, with one voice, the Bodhisattva Mahāsattva Avalokitesvara, the giver of safety ; then you shall be delivered from this danger by which you are threatened at the hands of robbers and enemies ; if then the whole caravan with one voice invoked Avalokitesvara with the words : Adoration, Adoration be to the giver of safety, to Avalokitesvara Bodhisattva Mahāsattva ! then, by the mere act of pronouncing that name, the caravan would be released from all danger. Such, young man of good family, is the power of the Bodhisattva

Mahāsattva Avalokitesvara. In case creatures act under the impulse of impure passion, young man of good family, they will, after adoring the Bodhisattva Mahāsattva Avalokitesvara, be freed from passion. Those who act under the impulse of hatred will, after adoring the Bodhisattva Mahāsattva Avalokitesvara, be freed from hatred. Those who act under the impulse of infatuation will, after adoring the Bodhisattva Mahāsattva Avalokitesvara, be freed from infatuation. So mighty, young man of good family, is the Bodhisattva Mahāsattva Avalokitesvara. If a woman, desirous of male offspring, young man of good family, adores the Bodhisattva Mahāsattva Avalokitesvara, she shall get a son, nice, handsome, and beautiful ; one possessed of the characteristics of a male child, generally beloved and winning, who has planted good roots. If a woman is desirous of getting a daughter, a nice, handsome, beautiful girl shall be born to her ; one possessed of the (good) characteristics of a girl, generally beloved and winning, who has planted good roots. Such, young man of good family, is the power of the Bodhisattva Mahāsattva Avalokitesvara.

Those who adore the Bodhisattva Mahāsattva Avalokitesvara will derive from it an unfailing profit. Suppose, young man of good family (on one hand), someone adoring the Bodhisattva Mahāsattva Avalokitesvara and cherishing his name ; (on the other hand) another adoring a number of Lords Buddhas equal to sixty-two times the sands of the river Ganges, cherishing their names and worshipping so many Lords Buddhas during their stay, existence, and life, by giving robes, alms-bowls, couches, medicaments for the sick ; how great is then in thine opinion, young man of good family, the accumulation of pious merit which that young gentleman or young lady will produce in consequence of it ? So asked, the Bodhisattva Mahāsattva Akshayamati said to the Lord : Great, O Lord, great, O Sugata, is the pious merit which that young gentleman or young lady will produce in consequence of it. The Lord proceeded :

Now, young man of good family, the accumulation of pious merit produced by that young gentleman paying homage to so many Lords Buddhas, and the accumulation of pious merit produced by him who performs were it but a single act of adoration to the Bodhisattva Mahāsattva Avalokitesvara and cherishes his name, are equal. He who adores a number of Lords Buddhas equal to sixty-two times the sands of the river Ganges and cherishes their names, and he who adores the Bodhisattva Mahāsattva Avalokitesvara and cherishes his name, have an equal accumulation of pious merit ; both masses of pious merit are not easy to be destroyed even in hundred thousands of myriads of kotis of Aeons. So immense, young man of good family, is the pious merit resulting from cherishing the name of the Bodhisattva Mahāsattva Avalokitesvara.

Again the Bodhisattva Mahāsattva Akshayamati said to the Lord : How, O Lord, is it that the Bodhisattva Mahāsattva Avalokitesvara frequents this Sahaworld ? And how does he preach the Law ? And which is the range of the skilfulness of the Bodhisattva Mahāsattva Avalokitesvara ? So asked, the Lord replied to the Bodhisattva Mahāsattva Akshayamati : In some worlds, young man of good family, the Bodhisattva Mahāsattva Avalokitesvara preaches the law to creatures in the shape of a Buddha ; in others he does so in the shape of a Bodhisattva. To some beings he shows the law in the shape of a Pratyekabuddha ; to others he does so in the shape of a disciple ; to others again under that of Brahma, Indra, or a Gandharva. To those who are to be converted by a goblin, he preaches the law assuming the shape of a goblin ; to those who are to be converted by Isvara, he preaches the law in the shape of Isvara ; to those who are to be converted by Mahesvara, he preaches assuming the shape of Mahesvara. To those who are to be converted by a Kakravartin, he shows the law after assuming the shape of a Kakravartin ; to those who are to be converted by an imp, he shows the law under the shape of an imp ;

to those who are to be converted by Kubera, he shows the law by appearing in the shape of Kubera ; to those who are to be converted by Senâpati, he preaches in the shape of Senâpati ; to those who are to be converted by a Brâhman, he preaches in the shape of a Brâhman ; to those who are to be converted by Vagrapâni, he preaches in the shape of Vagrapâni. With such inconceivable qualities, young man of good family, is the Bodhisattva Mahâsattva Avalokitesvara endowed. Therefore then, young man of good family, honour the Bodhisattva Mahâsattva Avalokitesvara. The Bodhisattva Mahâsattva Avalokitesvara, young man of good family, affords safety to those who are in anxiety. On that account one calls him in this Sahaworld Abhayadada (i.e. Giver of Safety).

Further, the Bodhisattva Mahâsattva Akshayamati said to the Lord : Shall we give a gift of piety, a decoration of piety, O Lord, to the Bodhisattva Mahâsattva Avalokitesvara ? The Lord replied : Do so, if thou thinkest it opportune. Then the Bodhisattva Mahâsattva Akshayamati took from his neck a pearl necklace, worth a hundred thousand (gold pieces), and presented it to the Bodhisattva Mahâsattva Avalokitesvara as a decoration of piety, with the words : Receive from me this decoration of piety, good man. But he would not accept it. Then the Bodhisattva Mahâsattva Akshayamati said to the Bodhisattva Mahâsattva Avalokitesvara : Out of compassion to us, young man of good family, accept this pearl necklace. Then the Bodhisattva Mahâsattva Avalokitesvara accepted the pearl necklace from the Bodhisattva Mahâsattva Akshayamati, out of compassion to the Bodhisattva Mahâsattva Akshayamati and the four classes, and out of compassion to the gods, Nâgas, goblins, Gandharvas, demons, Garudas, Kinnaras, great serpents, men, and beings not human. Thereafter he divided (the necklace) into two parts, and offered one part to the Lord Sâkyamuni, and the other to the jewel Stûpa of the Lord Prabhûtaratna, the Tathâgata,

etc., who had become completely extinct. With such a faculty of transformation, young man of good family, the Bodhisattva Mahāsattva Avalokitesvara is moving in this Sahaworld.

And on that occasion the Lord uttered the following stanzas :

1. Kitradhvaga asked Akshayamati the following question : For what reason, son of Gina, is Avalokitesvara (so) called ?

2. And Akshayamati, that ocean of profound insight, after considering how the matter stood, spoke to Kitradhvaga : Listen to the conduct of Avalokitesvara.

3. Hear from my indication how for numerous, inconceivable Aeons he has accomplished his vote under many thousand kotis of Buddhas.

4. Hearing, seeing, regularly and constantly thinking will infallibly destroy all suffering, (mundane) existence, and grief of living beings here on earth.

5. If one be thrown into a pit of fire, by a wicked enemy with the object of killing him, he has but to think of Avalokitesvara, and the fire shall be quenched as if sprinkled with water.

6. If one happens to fall into the dreadful ocean, the abode of Nāgas, marine monsters, and demons, he has but to think of Avalokitesvara, and he shall never sink down in the king of waters.

7. If a man happens to be hurled down from the brink of the Meru, by some wicked person with the object of killing him, he has but to think of Avalokitesvara, and he shall, sunlike, stand firm in the sky.

8. If rocks of thunderstone and thunderbolts are thrown at a man's head to kill him, he has but to think of Avalokitesvara, and they shall not be able to hurt one hair of the body.

9. If a man be surrounded by a host of enemies armed with swords, who have the intention of killing him, he has

but to think of Avalokitesvara, and they shall instantaneously become kind-hearted.

10. If a man, delivered to the power of the executioners, is already standing at the place of execution, he has but to think of Avalokitesvara, and their swords shall go to pieces.

11. If a person happens to be fettered in shackles of wood or iron, he has but to think of Avalokitesvara, and the bonds shall be speedily loosened.

12. Mighty spells, witchcraft, herbs, ghosts, and spectres, pernicious to life, revert thither whence they come, when one thinks of Avalokitesvara.

13. If a man is surrounded by goblins, Nâgas, demons, ghosts, or giants, who are in the habit of taking away bodily vigour, he has but to think of Avalokitesvara, and they shall not be able to hurt one hair of his body.

14. If a man is surrounded by fearful beasts with sharp teeth and claws, he has but to think of Avalokitesvara, and they shall quickly fly in all directions.

15. If a man is surrounded by snakes malicious and frightful on account of the flames and fires (they emit), he has but to think of Avalokitesvara, and they shall quickly lose their poison.

16. If a heavy thunderbolt shoots from a cloud pregnant with lightning and thunder, one has but to think of Avalokitesvara, and the fire of heaven shall quickly, instantaneously be quenched.

17. He (Avalokitesvara) with his powerful knowledge beholds all creatures who are beset with many hundreds of troubles and afflicted by many sorrows, and thereby is a saviour in the world, including the gods.

18. As he is thoroughly practised in the power of magic, and possessed of vast knowledge and skilfulness, he shows himself in all directions and in all regions of the world.

19. Birth, decrepitude, and disease will come to an end for those who are in the wretched states of existence, in

hell, in brute creation, in the kingdom of Yama, for all beings (in general).

(Then Akshayamati in the joy of his heart uttered the following stanzas :)

20. O thou whose eyes are clear, whose eyes are kind, distinguished by wisdom and knowledge, whose eyes are full of pity and benevolence ; thou so lovely by thy beautiful face and beautiful eyes !

21. Pure one, whose shine is spotless bright, whose knowledge is free from darkness, thou shining as the sun, not to be beaten away, radiant as the blaze of fire, thou spreadest in thy flying course thy lustre in the world.

22. O thou who rejoicest in kindness having its source in compassion, thou great cloud of good qualities and of benevolent mind, thou quenchest the fire that vexes living beings, thou pourest out nectar, the rain of the law.

23. In quarrel, dispute, war, battle, in any great danger one has to think of Avalokitesvara, who shall quell the wicked troop of foes.

24. One should think of Avalokitesvara, whose sound is as the cloud's and the drum's, who thunders like a rain-cloud, possesses a good voice like Brahma, (a voice) going through the whole gamut of tones.

25. Think, O think with tranquil mood of Avalokitesvara, that pure being ; he is a protector, a refuge, a recourse in death, disaster, and calamity.

26. He who possesses the perfection of all virtues, and beholds all beings with compassion and benevolence, he, an ocean of virtues, Virtue itself, he, Avalokitesvara, is worthy of adoration.

27. He, so compassionate for the world, shall once become a Buddha, destroying all dangers and sorrows ; I humbly bow to Avalokitesvara.

28. This universal Lord, chief of kings, who is a (rich) mine of monastic virtues, he, universally worshipped,

has reached pure, supreme enlightenment, after plying his course (of duty) during many hundreds of Aeons.

29. At one time standing to the right, at another to the left of the Chief Amitâbha, whom he is fanning, he, by dint of meditation, like a phantom, in all regions honours the Gîna.

30. In the west, where the pure world Sukhâkara is situated, there the Chief Amitâbha, the tamer of men, has his fixed abode.

31. There no women are to be found ; there sexual intercourse is absolutely unknown ; there the sons of Gina, on springing into existence by apparitional birth, are sitting in the undefiled cups of lotuses.

32. And the Chief Amitâbha himself is seated on a throne in the pure and nice cup of a lotus, and shines as the Sâla-king.

33. The Leader of the world, whose store of merit has been praised, has no equal in the triple world. O supreme of men, let us soon become like thee !

Thereupon the Bodhisattva Mahâsattva Dharanindhara rose from his seat, put his upper robe upon one shoulder, fixed his right knee against the earth, stretched his joined hands towards the Lord and said : They must be possessed of not a few good roots, O Lord, who are to hear this chapter from the Dharmaparyâya about the Bodhisattva Mahâsattva Avalokitesvara and this miraculous power of transformation of the Bodhisattva Mahâsattva Avalokitesvara.

And while this chapter of the All-sided One was being expounded by the Lord, eighty-four thousand living beings from that assembly felt their minds drawn to that supreme and perfect enlightenment, with which nothing else can be compared.

THE AMITABHA SUTRA

Originally translated from Sanskrit into Chinese by Kumarajiva (384 C.E.). Re-translated from Chinese into English by the Editor, and included herein for the reason that Kwan Yin is the co-operator with the Buddha Amitabha in the Land of Sukhakara.

I have been so told. Once, the Buddha was sojourning in the country of Sravasti, at the garden of Anathapindika, in the Jeta Grove, and with him were twelve hundred and fifty great Bhikkhus, all famous Arahans. Among them were the Chief Bhikkhu Sariputra, and Maudgalyayana, Mahakasyapa, Mahakatyayana, Mahakaustila, Revata, Sudhipanthaka, Nanda, Ananda, Rahula, Gavampati, Pindola-Bharahaga, Kalodayi ; Mahakpphina, Vakkula, Anirouda, such great disciples, also with many Maha-Bodhisattvas : Mañjusri, the prince of the Dharma ; Ajita Bodhisattva, Gandhastin Bodhisattva, and many others. Also infinite celestial beings including Indra Sakradevas were there. While the Buddha addressed the Chief Bhikkhu Sariputra thus : Passing over ten million Buddha-lands from here there is in the West a world named Sukhakara (the happiest world) where a Buddha named Amitabha now preaches the Dharma. O Sariputra, why is that world named "The Happiest One" ? Because all beings dwelling there suffer no miseries whatsoever, but enjoy the fullest happiness. Therefore it is called Sukhakara.

The Sukhakara is surrounded with seven lines of rail, seven curtains of netted tapestry, and seven rows of standing trees arranged in order, all adorned with four kinds of gems. Therefore is it named Sukhakara.

Again, Sariputra, in the Sukhakara there is a lake of seven kinds of gems, flowing with the water of the eight merits, its bottom covered with pure golden sands ; its four-sided banks and walks are composed of the precious

gold, silver, lapis-lazuli, and crystal. Above tower the palaces of gold, silver, lapis-lazuli, crystal, beryl, red pearls and carnelian. In the lake are lotus flowers as large as cart-wheels. Blue coloured with blue-radiance, yellow coloured with yellow-radiance, red coloured with red-radiance, white coloured with white-radiance : fair, pure, and fragrant. Thus, O Sariputra, is Sukhakara, brought to so glorious a state of excellence, through the merits of the Buddha Amitabha.

Again, O Sariputra, in that Buddha-land, celestial music often sounds. The heavenly Mandarava-flowers six times in day and night whirl down upon the golden ground like a shower of rain. At dawn, the dwellers in this land gather these wondrous flowers, and loading their robes with them, present them in reverent worship to a million Buddhas of other Buddha-fields, returning to their own land by the time for refreshment. O Sariputra, thus is Sukhakara, brought to so glorious a state of excellence, through the merits of the Buddha Amitabha.

Again, O Sariputra, in that land are many kinds of wondrous birds in variegated colours : the crane, the peacock, the parrot, the swan, the jiva-jiva, and the kalavinka, and many others. Singing harmoniously day and night they acclaim the five roots of virtue, the five superhuman powers, the sevenfold path of Bodhi (enlightenment), and the Noble Eightfold Path of Holiness, and other such noble laws. Such draw the thoughts of the inhabitants to meditation on the Buddha, the Dharma, and the Sangha. Think not, O Sariputra, that these birds are born through evil karma. In this Buddha country there are no three Evil Realms (i.e. animal, hungry ghost, and the prisoners in Hell). How could such things exist where even the names of them are unknown ? By apparitional birth has the Buddha Amitabha brought these creatures into being, to sing the praises of the Law (Dharma).

O Sariputra, when in that Buddha-land the zephyrs

fan the jewel-trees and the precious curtains into gentle motion, so emitting a fine and entrancing music, as from a thousand orchestras playing in harmony. And in the minds of all who hear these there arises remembrance of the Buddha, of the Dharma, of the Sangha. Thus, O Sariputra, is Sukhakara brought to so glorious a state of excellence, through the merits of the Buddha Amitabha.

Why think you, O Sariputra, that the Buddha Amitabha is so named? (In Sanskrit "amita" means infinite, and "abha" means splendour. There are two Chinese versions of the Sutras of this Buddha. The one is named the Smaller Sutra, and uses the name Amitabha : the other is named the Larger Sutra, and uses the name "Amitayus" which means "Infinite length of Life," i.e. *āyus*. Ed.)

It is so-called because the splendour of the Buddha is infinite, illuminating without hindrance throughout the Buddha-lands in all the ten directions. Also the life of this Buddha and of his people is eternal and, comparable only to *assamkhyeyas* (infinite in number) of kalpas (a kalpa is 4,320 millions of solar years). Therefore is the Buddha so-named. Ten kalpas only have passed away since he attained Buddhahood. With that Buddha, O Sariputra, are countless numbers of *Sravaka*-disciples. All of them have attained arahatship, and their number cannot be estimated. So also is it with the *Bodhisattvas*. Thus, O Sariputra, is Sukhavati brought to so glorious a state of excellence, through the merits of the Buddha Amitabha.

Again, O Sariputra, the persons born into Sukhakara are *Avarvartyas* (they never revert from the Bodhi). Among them are many *Ekajati-Pratibuddhas* (Buddhas elect) who attain thereto in one more life. Their number is comparable only to *assamkhyeyas* of kalpas.

Sariputra, all who hear this should make fervent aspiration to be reborn in that land, so that they may be in the company of such supremely virtuous beings. But, Sariputra, one cannot be born there with insufficient root

of merit virtue, or a lack of merit and good nidana (cause and effect). Sariputra, and virtuous man or virtuous woman, hearing the name of Amitabha and calling on his name for one day, or two days, or three days, or four days, or five days, or six days, or seven days, keeping their Mind undisturbed, such, when they come to die will see before their eyes the vision of the Buddha Amitabha and his saints. If he or she keeps intently in mind the aspiration for rebirth in Sukhakara (Eliminating all desires for mundane things), such an one will inevitably be reborn in the happy land of the Buddha Amitabha. (It has been proved by the experiences of people in past times and also in the present day, that devotees of the Buddha Amitabha, have seen him at the approach of death, and have even known the time of their death some time previous to its consummation. Ed.) O Sariputra, in view of these benefits have I made given the counsel that all who hear this message should aspire to rebirth in that Buddha-land.

Sariputra, as I now praise the inestimable merits of the Buddha Amitabha, so in the East there are also other Blessed Buddhas, the Buddha Akshobhya, the Buddha Merudhvaja, the Buddha Mahameru, the Buddha Meruprabhâsa, and the Buddha Mañjudhvaja and many others. In the South there are the Buddha Chandrasuryapradipa, the Buddha Yasahprabha, the Buddha Mahârchiskandha, the Buddha Merupradipa, the Buddha Anantavirya, and many others. In the West there are the Buddha Amitâbha, the Buddha Amitaskandha, the Buddha Amitadhvaja, the Buddha Mahâprabha, the Buddha Mahâratnaketu, the Buddha Suddharasmiprabha, and many others. In the North there are the Buddha Archiskandha, the Buddha Vaisvânaranirghosha, the Buddha Dushpradharsha, the Buddha Adityasambhava, the Buddha Jaleniprabha, and many others. In the Nadir there are the Buddha Simha, the Buddha Yasas, the Buddha Yasahprabhâva, the Buddha Dharma, the Buddha Dharmadhvaja, the Buddha Dharmad-

hara, and many others. In the Zenith there are the Buddha Brahmaghosha, the Buddha Nakshatrarāja, the Buddha Gandhottama, the Buddha Gandhaprabhāsa, the Buddha Mahārchiskandha, the Buddha Ratnakusumasampushpitagātra, the Buddha Sālendrarāja, the Buddha Ratnotpalasri, the Buddha Saruārthadarsa, the Buddha Sumerukalpa, and many others. The number of such Buddhas is incalculable, even as the sands of the Ganga river. Each in his own country speaks forth the Truth with omnipotent tongue, in the hearing of three million chiliocosms, saying : “ May all sentient beings put their trust in the doctrine of this Sutra which extols the inconceivable blessings of Sukhakara, and which is guarded and favoured by all the Buddhas.

Now, Sariputra, what think you is the reason why this Sutra is entitled “ The Sutra guarded and favoured by all the Buddhas ” ? Sariputra, every virtuous man or virtuous woman who recites this Sutra, and who hears the names of the Buddhas therein, such are protected and favoured by all the Buddhas, and will never lose the knowledge of the Anuttara Samyak Sambodhi (The Supreme Wisdom).

Therefore, Sariputra, all should accept and have faith in my counsel, and that of all other Buddhas, for one who has vowed, or is now vowing, or shall vow, that they will be born in the paradise of Amitabha such shall never lose the Anuttara Samyak Sambodhi.

This is true of all beings those who have been in existence, those now being born, and those who shall be born. So, Sariputra, all virtuous men and virtuous women should have the wish to be reborn in the paradise of Amitabha, if they will trust this Sutra.

And as I now praise the inconceivable merits of all those Buddhas, so also, Sariputra, they now praise mine by saying; Sakyamuni Buddha has performed a difficult task, a unique undertaking. Despite the five kinds of defilement of this evil world : the defilement of the present age (kalpa), the defilement of erroneous views, the defilement

of passions, the defilement of mankind, the defilement of destiny (karma), he is yet able to attain the Anuttara Samyak Sambodhi in this Saha-world (the world of sorrow), and is able to preach the dhamma, which the people are inclined to doubt, and which it is difficult to convince them to accept.

Sariputra, you must understand it is a most difficult task that I have accomplished, to have propagated the dharma and to have attained Anuttara Samyak Sambodhi.

And having listened to the preaching of this Sutra the Chief Bhikkhu Sariputra, all the Bhikkhus, the realm of mankind, of the Devas, the Asuras, accepted his speech with joy and practised his teaching. And having made their obeisances to the Blessed One, they went their ways.

PART TWO

THE CURE OF BLINDNESS

By Y. C. Kou

My friend, Mr. W. C. Lee, some years ago suffered from a disease of the eye and eventually lost his sight, and had been blind for over a year in spite of having tried every method of treatment known. He then remembered having once read a verse in a certain book, which, it was said, would cure any disease of the eye by simply being repeated over and over again. The quotation was as follows :

“ The pure and holy light of the wise sun drives away all darkness.

“ Its brightness illuminates the world in every part.”
(Chinese version.)

Recalling this, he repeated the message with great reverence and faith every day. After doing this for ninety days he saw two words of it as large as a cart-wheel. Then he became more zealous in repeating it. Within six months he had entirely recovered his sight.

In 1917 I returned to the same village from Shanghai. Whilst there, Mr. Lee called upon me and related his experiences. I then informed him that the message he had repeated is a part of the “ Sutra of the Lotus of the Wonderful Law ” (i.e. the Saddharma Pundarika), it being that part of the Sutra which refers exclusively to the Bodhisattva Kwan Yin. I also told him that not only could this verse cure one from blindness, but that repetition of it during one's life will ensure rebirth in Buddha's land after death. Upon hearing this he fell into an ecstasy of joy, and obtained

a copy of the Sutra from me in order to repeat the verses daily. He is now keeping a pharmacy at the Kwong Min Village on the T. P. Railway, and repeats the Sutra daily.

A SIMILAR SUBJECT

By I. Y. KIANG

To my personal knowledge, prayer by repeating the name of Kwan Yin Pusa (Pusa in Chinese, the Holy Enlightened One), or repeating the Sutra, has cured eye-diseases on many occasions. I will relate two such cases.

(1) My father-in-law, Mr. Wang Sze Ling, when over seventy years of age, had several white spots appear on the pupils of his eyes. The eye-specialist whom he consulted said it was incurable, and that eventually he would become blind. Mr. Ling met a Buddhist, who advised him to take a cup of clean water, repeat the name of Kwan Yin over it, and then pour the water into the river. He did this once a day for ten days, and all the white spots disappeared and he recovered his normal sight.

(2) The second case is that of Mr. Yin Fang, the cousin of my father-in-law, also over seventy years of age, who became blind, and for eight years lived in the darkest night even whilst the sun shone brilliantly. When I went to his native city, the Row Chow of Kiangsi Province, I visited him and advised him to refrain from taking any life and to be a vegetarian. Also to concentrate his mind upon the portrait of Kwan Yin Pusa, and to repeat the "Dhârani of the Great Compassion" and also the verse of the "Lotus of the Wonderful Law" commencing: "The pure and holy light of the wise sun drives away all darkness," etc. At the same time he should visualize in his mind the image of Kwan Yin pouring light upon his eyes. He accepted my advice and acted accordingly. After a month I called upon him again. He looked at my face and said:

"O, you have a kind face." I wrote some characters each about an inch in size, and he was able to read them correctly. Now he attends all the social gatherings in the City as well as other people do.

SAVED FROM DROWNING

By THE BHIKKHU CHUAN TEM

In the month of June, 1924, at the time when I was the Abbot of "the Zen Monastery of the Holy Mercy" at Hu Nan, I was crossing the wide river in a small sailing boat when suddenly a strong wind sprang up and great waves arose which threatened to swamp my boat. My heart was disturbed with anxiety as to what might happen to me, so I repeated Kwan Yin's Dhâranî of the Great Compassion for a few times. The boat immediately rode on an even keel without any pitching and tossing. Yet strange to say this calm space was only for a distance of about five yards around my boat, elsewhere the river was raging as in a gale. The skipper of the boat told me that in his whole lifetime of experience he had never seen such a wonderful scene.

A SIMILAR SUBJECT

By THE BHIKKHU HSIEN TZONG

Mr. S. C. Sze was at the city of Kiangsi on business, when he heard of the sad news of his father's death at his native province Yuen Nan. He hastened back to his home, but whilst on the ship it struck a reef near Hong Kong and sank. Over four hundred passengers were drowned, Mr. Sze being the only survivor. He was taken to the hospital at Hong Kong in order that his injuries might be treated, and whilst there he wrote to his family telling them that he had decided to become a monk on

account of a dream he had had the night before the tragedy took place. In this dream, Kwan Yin saved him from the sea, and told him that he should become a monk or worse trouble would befall him. On the day following his dream he was actually saved from the sinking ship, therefore he must fulfil the instructions of Kwan Yin who had saved him. He is now a monk in the temple of Lo Fu Mountain in Canton.

SAVED FROM FIRE

By F. S. CHIAN

On the night of November 26th, 1927, the house of my next-door neighbour on the west side caught on fire and burned with terrible fury and with noise like the fusillade of guns, on account of it being used as a temporary military store, with large quantities of gasoline (petrol), and a quantity of military bedding, stored in the warehouse adjoining. My house being next and the wind being in that direction it seemed impossible to prevent it from catching fire also. The street was a narrow one and the flames spread into the passage between the two houses. It happened so suddenly that I was at a loss to know what to do. I continued repeating the name of Kwan Yin until the fire relief party arrived. When the fire started there was a strong wind blowing from the west, but by the time the fire relief party had arrived the wind had shifted to the opposite direction. A number of houses caught fire from the military one, but mine, next door to it, was untouched.

A SIMILAR SUBJECT

By Y. M. CHAO

My house was situated in the Liansi Lane, Soochow. In the month of December, 1927, I was awakened in the middle of the night and saw showers of sparks outside my

window. The fire was near at hand in a south-easterly direction, and a strong wind was blowing in the same direction. My family were much distressed, and they began to remove all the valuable articles they were able to carry away, but I stopped them saying that it was too late to do this, we must rely on the help of Kwan Yin. I called on the name of Kwan Yin Pusa, and immediately the wind changed and the flames began to decrease in intensity so that they were soon extinguished by the fire-men.

On relating this experience to my relative Mr. F. S. Chian, he told me of his similar experience.

I wish that these experiences may be made widely known to the public so that all may rely on the saving power of Kwan Yin when in similar straits.

ESCAPE FROM CAPTIVITY

By C. T. CHANG

In the summer of 1928, Northern China was in a state of civil war which was being waged by the military leaders of the provinces of Chili and Shantung. As a consequence, all the villages in these provinces were in constant danger of being raided by bandits which infested the districts. The troops of both the belligerents made but half-hearted attempts to prevent the raids, and looting, kidnapping and massacre were everyday occurrences. The villagers were, therefore, obliged to organize volunteer troops for their self-defence, but the cost of supplying these with munitions and food was a great tax on the financial resources of the villagers. In my village of Mokata, our funds had become almost exhausted, and my father sent Mr. Hsü Pao Shan, one of the heads of the village, to a neighbouring village in order to borrow money to keep our volunteer force in supplies. Mr. Hsü Pao Shan was accompanied by a working man of the village named G. H.

Pan for his protection. In the evening Mr. Pan returned alone, and related that he and Mr. Shan had been captured by bandits half-way between the village of Mokata and the village of Wafangchuang whither they were bound. Finding that Pan was a poor man they released him, but kept Hsü Pao Shan for ransom.

Upon hearing this I prayed to Kwan Yin Pusa, whilst my father selected twenty strong men of the volunteer force to go to the rescue of Hsü Pao Shan. The relief party arrived at Wafangchuang and found that several persons of the Wang family of that village had also been captured by the bandits, and that negotiations were already in progress for their ransom, two thousand dollars having already been paid to the bandits. In view of this, the Wang family requested that any attempts at hostilities should be postponed for the present. The negotiations were continued, but as no decision had been reached by the middle of the night, Mr. Wang's family decided to fight also, and secured some volunteers to strengthen the other party. At two in the morning the party went secretly to the headquarters of the bandits and attacked it on three sides. The bandits, not knowing the strength of the assailants, ran away, and on breaking into the headquarters the prisoners of Wang's family were found, but there was no trace of Hsü Pao Shan. A search was made for him, and at dawn he was found at the house of a Mr. Chen. He was taken back to the village, where he made the following statement.

Mr. Hsü Pao Shan's statement :

When I was taken prisoner by the bandits, I gave them a false name. Unfortunately one of the bandits recognized me, and said "He is Hsü Pao Shan of Mokata Village." The chief of the bandits on hearing this turned indignantly and slapped my face with his palm and said "The volunteers of

Mokata village are all of them my enemies. No release shall be granted you." To his men he said : " Let us deal first with Wang's family, after that Hsü Pao Shan shall be put to death. Put him under close guard. If he escapes, all will be punished for their neglect." Under these instructions, they at once bound me securely with ropes and bandaged my eyes. In such hopeless circumstances, I could do nothing but cast myself upon the mercy of Kwan Yin Pusa, and trust in him to save me. In the middle of the night I felt very despondent and I repeated the name of Kwan Yin earnestly up to 2 o'clock in the morning. Suddenly I heard a voice from the air saying " Hsü Pao Shan, run quickly." This was said three times. I then tried to see, and the bandage dropped from my eyes. I then saw that my guards were asleep. I tried to stand up, and immediately the ropes loosened and fell from my body. I stole out of the hut and ran away. I had passed about ten blocks of the agricultural fields when I heard the firing of guns. Not knowing the reason for this I hid myself in the plants until daybreak and then made my way to the house of my friend Chen where I took refuge until our volunteers arrived and brought me home.

A SIMILAR SUBJECT

By C. C. Hsü

During the late civil war, the defeated and disbanded soldiers who had retreated from the battle-fields began to commit acts of brigandage. On September 9th, 1926, a number of them descended on our town, and some of them broke into my house. My family and I retreated to the upper storey of the barn where we usually store our firewood, but at the time the room was empty and there was nothing

to conceal us. I was in constant dread of being discovered, but kept repeating the name of Kwan Yin in mind.

There were many soldiers, and they saw the maid-servant follow us up the stairs to the room, but they did not discover our hiding place, and it seemed as though they did not notice the room. My nephew, Tze Yen, unfortunately was not able to escape in time, and they captured him and held him to ransom. As we had no money to give them, they bound my nephew to a post with the intention of burning him. Tze Yen mentally repeated the name of Kwan Yin, and suddenly the ropes fell from his body. He ran away at once, and the soldiers appeared not to notice him as he ran. He returned to my house after the soldiers had left. They looted the place and searched every part of it except the room we were hidden in. They took away everything of any value, even my wife's eyeglasses, but strange to say they did not take her rosary, which had a gold medallion attached to it.

A SIMILAR SUBJECT

By C. C. Hu

(Note : Mr. Hu was the chief of the Public Estates Department of the Commercial Ministry of Peking Government.—Ed.)

In the year 1900 the attack on foreigners in China known as the Boxer Rebellion took place, which resulted in the seizure of Tientsin by the Allied Expeditionary Force. I escorted my mother and my brother from Tientsin intending to place them in safety at Peking. On the way we arrived at North Tungchow, but were prevented from proceeding further as the city of Tungchow was occupied by foreign troops. Many of the inhabitants were killed. My mother every day continually repeated mentally the Kwan Yin Sutra, and ordered me to do the same saying we should be saved by doing so. I said one day to my

mother : " I wonder when we shall get out of our perilous situation," and my mother immediately replied " On the first of August." (*Note* : I believe this was a revelation obtained by the mother through her prayers to Kwan Yin.—Ed.)

On the morning of July 26th, two French soldiers broke into our room and started searching for valuables but could find nothing. My brother and I were in bed. One of the soldiers struck my brother with the butt of his rifle and dragged him out of bed and ordered him to go with him. I begged him to take me away instead of my brother, but he at first refused. I continued my entreaties and he eventually agreed to take me as a substitute. We visited about ten more houses but nothing worth looting could be found, and at last we came to a large pawn-shop. In the north of China all pawn-shops have two entrances, one at the front and the other in the rear of the house. Whilst they were searching I slipped out from the back door and ran away. Not knowing the district I quickly lost my whereabouts, and was afraid I might fall in again with the soldiers, who doubtless were searching for me. Suddenly I heard a voice from the air say " Run quickly." I looked around but there was no one in sight. I asked mentally : " In which direction shall I run ? " and the voice replied : " Towards the East." I saw a flag hanging on a post in the sunshine ; it was in the morning, and I knew that where the sun was shining was the east, so I ran towards the sun, and eventually I found my way to my mother and brother who did not expect to see me and were worrying, anxiously wondering what might have befallen me. For some days longer we remained in danger then one evening I went out to seek news and met my friend Mr. Lee who informed me that some of the foreign troops in Kwan Tung were taking people under their protection and guaranteeing their safety. Mr. Lee told me that his family had already gone there, and I begged him to take us there also. Through

his assistance a foreign military officer secured us safe convoy to Kwan Tung and a settlement in their concession. Our troubles were now ended and our minds were at ease. I inquired the date of the day, and was told it was the first of August. It was the actual day my mother had predicted. We stayed at Kwan Tung for about a month, and then availing ourselves of the protection of the foreign cavalry we reached Peking safely where the rest of my family were, and where we were united to our great joy.

A SIMILAR SUBJECT

An extract from the *Shun Pao* the leading newspaper of Shanghai.

Mr. J. C. Tzai, a Buddhist, and the owner of the Tzai Jen Mo Glass Company, Tien Tung Road, Shanghai, which has been established over fifty years, was about to enter his automobile on April 18th (1928), to be driven to his works from his residence in East Yuken Road, when he was attacked by four bandits armed with pistols. Two of them pulled the chauffeur from the car, and the other two seized Mr. Tzai. The four bandits then entered the car taking Mr. Tzai with them as a prisoner. Mr. Tzai repeated the name of Kwan Yin for a few minutes, and shortly after the engine of the car broke down and the petrol in the tank caught on fire. All alighted hurriedly from the burning car. Seizing this opportunity to escape Mr. Tzai ran away. The bandits fired their pistols at him, but not one of the bullets struck him. Mr. Tzai made good his escape and reached his home in safety.

SAVED FROM CANNON

By MRS. T. C. CHANG

In the year 1926 my husband had an illness which caused severe sores on the legs. These were intensely

painful and practically crippled him. After about eight months of this suffering, he became acquainted with a physician Dr. C. H. Pan, who was a Buddhist, and he taught my husband and me the Kwan Yin Sutra and the "Dhârani of the Great Compassion." We learned both of these by heart and continually repeated them day by day with great earnestness. My husband's illness gradually weakened, and in a few months he had completely recovered his health. We therefore both became earnest followers of Buddha.

In the following year (1927) we had occasion to visit the town of Changsha in Hupeh Province at the time when General Hsia of the Province of Hunan was leading a rebellion and was then bombarding the city of Hupeh. The two provinces of Hupeh and Hunan are separated by the Tung Ting Lake, and when our ship passed through the lake we were fired on by General Hsia's troops, so that the bullets flew around us like a swarm of locusts, although we were a commercial vessel only, and were concerned in no way with the quarrels of the two parties.

Afterwards we met a soldier belonging to the army of General Hsia, who told us that they mistook our ship for one of the enemy's, and that orders were given to fire the cannon and sink the ship. Some part of the mechanism of the cannon, however, suddenly broke down, and as they were unable to use them they turned their machine guns on us instead. Had the cannon been used we should most surely have been sunk. At that time we were repeating the Kwan Yin "Dhârani of the Great Compassion" in our cabins, therefore our lives were saved.

On another occasion I experienced the power of Kwan Yin to save. The house adjoining that of my mother-in-law caught on fire and the flames had already spread to the window of the room occupied by her. We rushed to her room to rescue her, repeating on the way the Kwan Yin Dhârani. Before we reached the room the wind had changed

and rain began to fall. The fire stopped exactly at her window.

I have had several other evidences of the power of Kwan Yin to save from misfortune and death, but it is not necessary to enumerate them now.

SAVED FROM BULLETS

By Y. C. Kou

Mr. C. C. Chu was a Buddhist and a vegetarian. In the year 1925 he learned from me the Kwan Yin "Dhârani of the Great Compassion" When the hostilities between North and South China broke out, his native village of Sui Hsien had to organize a militia in order to defend the inhabitants from the raids of the bandits who were committing ravages in the vicinity. In the middle of the night of July 23rd, 1927, Mr. Chu was awakened by the barking of dogs. Fearing bandits might be near, he went down to investigate, carrying his rosary in his hand and repeating the Kwan Yin Dhârani. At the same time Mr. Chu's cousin, who lived in the house opposite and who had also been awakened by the noise of the dogs took his gun and went to the door to investigate. The cousin of Mr. Chu was nicknamed Maosh Kuei which means "Hurry Ghost" or "Hurry Devil" and means a "rash fool," which sufficiently indicates his impetuous character. Seeing someone standing outside Mr. Chu's house he immediately concluded it was a bandit and fired at him. Mr. Chu screamed out "You have killed me." His cousin then rushed forward, and saw Mr. Chu placing his hand on his chest where he felt the bullet hit him. On examination it was found that the bullet was indeed there still hot, but that it had not penetrated the cotton garment worn by Mr. Chu. There was only a small indentation in the cotton coat made by the bullet.

A SIMILAR SUBJECT

By L. C. TYE

Mr. W. Y. Lee was a farmer living at Chu Hsian in the province of Chili. In 1920 whilst the civil war between Chili and An Hwei was in progress, Chu Hsian was in the fighting zone. On one occasion a bomb from the An Hwei Army fell at the feet of Mr. Lee. Those who saw it naturally thought he would be blown to pieces, but when the smoke cleared away they were astonished to see him uninjured, although he was covered from head to foot with the earth thrown up by the explosion. On asking him why he was not killed he took from his pocket a small brass image of Kwan Yin, telling them his protection was due to Kwan Yin, whom he worshipped.

THE CURE OF ILLNESS

By S. Y. CHOW

My sister, Mrs. Sun, is a disciple of the Abbot Ti Hsien and she repeats the "Dhârani of Great Compassion" daily. Last winter she suffered from a poisoned finger which caused a swelling very similar in appearance to the flesh of periwinkle. The pain was almost unbearable. She called on me for treatment as I am a surgeon, but my treatment had no effect whatever. She visited other surgeons with like result. She suffered much physical and mental anguish from the sore finger.

In April she visited the Pu Tau Island in order to offer incense at the Kwan Yin Temple, and met there on the peak of the island a woman physician who was selling medicines and giving treatment to the pilgrims. Some of her patients were cured on the spot, and she, therefore, attracted a large crowd of persons around her. My sister consulted her, and the woman recited the "Dhârani of

Great Compassion " over the finger and then gave her three tablets to take, and told her to buy live periwinkles from the market to the value of one dollar and to put them alive back into the water. " Your trouble," she said, " will be gone in three days." My sister did this. On the third day she went out for a ride in a rickshaw (a kind of small car drawn by a man), and the sleeve of a passer-by swept over her finger and caused a twinge of pain. She looked at it and saw that the ulcer had gone. She called upon me and showed me her finger, and I was astonished to see that there was even no scar to be seen. I am truly unable to explain the matter by physical means ; I can attribute the cure only to the power of Kwan Yin.

A SIMILAR SUBJECT

By TANG TAH-YUAN

(*Note : Mr. Tang is a well-known writer of books on Buddhism in Shanghai.*)

Mr. T. S. Tang, a relative of our Tang family, had the disease of hemorrhage of the bowels and pain when evacuating. At first he found temporary relief from drugs, but relapses grew more and more frequent, and his health began to fail. At last even drugs had no effect. One day he met me in the street and told me about his sufferings. I advised him to submit himself to Kwan Yin. I instructed him to kneel before the portrait of Kwan Yin Pusa and repeat this Pusa's name for one hour twice a day. Whenever possible during the rest of the day, whilst walking, sitting or lying down, the name should be kept in the mind and mentally repeated. I advised him to try this for ten days. He thanked me and promised to follow my advice. Within a few days his sufferings ceased and all the symptoms disappeared, and he has had no relapse since. He is now an earnest adherent of Buddha and enjoys good health.

A SIMILAR SUBJECT

By W. H. DI

(Note : Mr. Di is the Commissioner of Salt to the three provinces of Manchuria.)

In the summer of 1925 I received news from home that my mother was suffering from dropsical swellings of the feet and legs. European physicians who had been consulted said it was due to severe kidney disease and that it was chronic. Treatment was given her but no improvement resulted therefrom.

I myself was detained at Mukden by my official duties and was at a loss to know what to do in the matter, but one day I happened to see a copy of the "White Robe Dhârani" of Kwan Yin and felt impelled to use it on my mother's behalf. *Accordingly my whole family and I recited the "White Robe Dhârani" every morning and evening : also, I decided to print five hundred copies of it for free distribution, for my mother's sake. This was commenced on July 14th. About the middle of August I was able to return home to see my mother. I found to my joy that she had quite recovered her health. She told me that one night about the middle of July she was awake and suffering severely from her feet, when suddenly she saw a gigantic figure in a white robe enter her room. The electric light was on and the figure showed clearly in the lighted room. In her fright she screamed out, and aroused the other occupants of the house, but when they arrived at her room the figure had disappeared. Later that night her feet began to itch severely, and by the next morning the swelling was greatly reduced. Within a fortnight she had completely recovered. I estimate that the day on which my mother saw the white-robed figure was the same day on which I began to recite the "White Robe Dhârani" at Mukden. I had not mentioned anything about this matter when writing home. My mother is over seventy

years of age, and she now enjoys good health. I am sincerely grateful to Kwan Yin, and have printed an additional two thousand copies of the dhâranî for free distribution, with my personal statement appended thereto.

A SIMILAR SUBJECT

By LUH CHING CHANG

In the summer of 1924, my fifth daughter, Mrs. T. G. Pan, was sick and in a critical condition. We despaired of saving her life. We were gathered in the sick chamber waiting for the end, my mother mentally praying to Kwan Yin, when suddenly my son shouted "Kwan Yin is coming." He then took a cup of water and opening the mouth of my daughter by using the handle of a spoon poured it into her mouth. She immediately vomited some phlegm mixed with other matter, and then regained consciousness. My son shouted "Kwan Yin has gone." I asked him what he had seen, but he seemed as though just awakened from a trance, and he knew nothing of what had happened. My daughter is now rapidly recovering her health. This happened in the presence of the whole of my family, and all of them can bear witness to its truth. I consider it my sacred duty to place the facts on record, in order that our faith may be strengthened.

I, Luh Ching Chang, have the honour to write this account of our experiences, at my residence, West Shun Ma Chuang, Peking, the first day of July, 1924.

A SIMILAR SUBJECT

By MR. C. C. NIEH

(Note : Mr. Nieh is a prominent gentleman in both scholastic and commercial circles. He is the grandson of the late Duke Tzen Kou Phan, his mother being the daughter of the duke. Ed.)

My sister's husband, Mr. T. W. Chang, learned the

"Three Word Dhârani" from a Tibetan monk named Bei Lama, and whenever he repeats it a light shines in his room. He wrote me several times about it, and I always answered him with the advice not to allow his mind to be disturbed in any way by the vision.

One day he asked me if I would take my sister to the Lama so that she, too, might learn the dhârani, as she had a small tumour under her ear, and hoped that the dhârani might remove it. We therefore called on the Lama, and he taught her the six word dhârani and told her that, if she repeated it, the tumour would soon disappear, but that there was a swelling under her chin which was likely to prove serious if neglected. He promised, however, that if she continued to repeat the dhârani, there was no doubt it would eventually subside. My sister, however, was worried by what the Lama had told her, and consulted a European surgeon, who told her it was serious and might prove fatal. She then consulted a Chinese surgeon, who gave the same information. Finally she decided to rely on the dhârani and three days later the swelling burst and the root came away and the ulcer healed up almost immediately, so that when she visited me the following day, I found that it was completely healed and had left no scar.

I do not think it possible to have removed the ulcer so effectively by human methods, and can only attribute the cure to the power of the dhârani.

Another case that came under my notice was that of Mr. S. P. Yue, the ex-Governor of the Province of An Hwei, who suffered from paralysis. His son learned the same dhârani from Bei Lama and repeated it on his father's behalf for several months. Now Mr. Yue is able to walk and even to go out and visit his friends.

A SIMILAR SUBJECT

By WANG HSIH CHANG

On May 19th, 1928, my wife gave birth to a baby daughter. A serious illness followed, and she rapidly grew worse so that the physicians had given up all hope of saving her life. We saw that there was no way of saving her by human means, and so our whole family prayed to Kwan Yin and pledged ourselves to be vegetarians and to refrain from taking life. On the night of the twenty-third, members of my family saw white clouds floating down our court-yard, illuminated as though by the light of the moon. At this time I was sitting at the bed-side of my sick wife, and suddenly a very strong fragrance of a kind unknown to me pervaded the room. My wife then said that she felt her feverish condition abate and that a delightful feeling of coolness pervaded her body and soothed her mind. The following night, whilst I was burning incense and praying to Kwan Yin on our small roof garden, I saw with my own eyes the trailing white clouds gracefully enveloping the whole place. They lasted for about half an hour and then disappeared.

My wife is now out of danger and her health is improving from day to day.

I, Wang Hsih Chang, and all my family testify to the truth of the foregoing, and express our heartfelt gratitude. Written at our residence in Tientsin, the eighth day of June, 1928.

RECOVERY FROM INJURIES

By T. Y. TANG

I had an employee working on my farm by the name of Shaw. His wife had a quarrel with a neighbour, a widow, and was in consequence assaulted by the widow

and her son, and injured so seriously that she lay for three days without eating or speaking. It appeared as though the injuries would prove fatal, and the widow, fearing a charge of manslaughter, tried to commit suicide but was prevented by her friends. When I was asked for my advice, I said "Do not worry : let me try prayer to Kwan Yin." I then took a cup of water and repeated the "Dhâ-rani of Great Compassion" over it. I then tried to pour some of the water into Mrs. Shaw's mouth, but her teeth were tightly clenched, so that we had to open her mouth by force. I then poured about half a cup of water down her throat. After about one hour she opened her eyes and said she was thirsty. The remainder of the water was then given her. That evening she ate some porridge and the next day was able to sit up in bed. In a few days she had entirely recovered.

I have had several other experiences where the water and the Dhâ-rani of Great Compassion have proved efficacious. When the matter is very serious and urgent prayer and great faith will produce even more wonderful results. Many persons have been saved by me through this method.

A VISION OF KWAN YIN

Extract from a letter to the Editor (P. C. Lee), from Mr. T. K. Wang, the Editor of *Hsin Shun Pao*, (daily news of Shanghai.)

(Commencing portion of letter omitted) . . . Dr. F. P. Ting told me that he has a Buddhist friend who sat in his (Dr. Ting's) office (the upper storey of the Ven Ming Book Company, Ho Nan Road, Shanghai) in a position of meditation with eyes closed and palms placed together as though praying. He sat thus for five minutes, and a vision of Kwan Yin floating on the sea appeared on the wall in front of him. It was not visible to adults, but only to children under the age of thirteen. This fact interested



The Editor : P. C. LEE



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me very much, and I am assured that we human beings are but pilgrims temporarily travelling through this world, our real life being in spiritual realms. We should, therefore, live our life accordingly and prepare ourselves for the eternal happiness that will be ours.

(Signed,) T. K. WANG.

COLOPHON AND EDITOR'S OWN STORY

The stages of the study of Buddhism are, in China, four in number and they are named : (1) Confidence, or let us say Belief or Trust ; (2) Knowledge, or Understanding ; (3) Practice, or Conduct (4) Attainment, or obtaining the fruitage.

The Awakening of Faith is considered as the first step to the attainment of the ocean-wide Buddha Wisdom. For this reason I wish to introduce the Sacred Records of Kwan Yin to the Westerners, such records being probably unknown to them. It is nearly two thousand years since Buddhism was first introduced into China, and during so long a period the records of faith in Kwan Yin and the truly marvellous results therefrom are countless. Kwan Yin is a living reality in the daily lives of millions of Buddhist in China, and the records compiled since very ancient times are to be numbered in millions of words. This little booklet is a very small part of present-day records collected and translated by me, and I take the opportunity of appending a brief biography of myself thereto.

I was born of a wealthy and aristocratic family, yet owing to domestic troubles which are common among the noble families of China, I suffered many disadvantages and miseries unknown to the children of the poor and humble. I did not receive a suitable education, nor did I inherit one penny from my family, and my childhood was a truly unhappy one.

When I was quite a child I picked up a copy of Kwan

Yin's "White Robe Dhârani." and read that anyone who repeated it for a hundred days would not only be blessed but also could be saved from the misfortunes of life. Though I was too young to understand anything of the doctrines of Buddhism, I was ambitious, and I recited the dhârani daily. After the completion of the specified course of reciting the dhârani, domestic troubles again arose. At that time my mother was already a widow. We were forced to leave our home at Luh An in the An Hwei Province and we took refuge for a time at the house of my maternal uncle at Lyan City some hundred miles away from our old home. I was wondering how it was that the results of my faith in Kwan Yin seemed to bring misfortune instead of blessing. Afterwards however, the city of Luh An, where our old home lay, was destroyed by a notorious bandit named "White Wolf," and our house was left in ruins. Some of the inhabitants of the town were killed, among them being my niece and her husband. I then realized that it was most fortunate for us that we had left the city previous to this disaster.

Whilst we were staying at my uncle's house, he was promoted to the post of custom-official at the port of Tang Ku, the sea-port of Tientsin. I went to live with my uncle, as my mother thought I would have more opportunities of obtaining a good education at Tang Ku, it being close to Tientsin the largest metropolitan city of North China. After my arrival at Tang Ku, I asked my uncle to allow me to enter a school in Tientsin, but he would not consent, as his views on the subject differed from mine. One day I had arranged with Mrs Fang, the wife of my uncle's secretary, to visit Tientsin with her, but when we were ready to leave, my uncle who was in a bad mood refused to allow me to go. This unjustifiable refusal made me very angry, and I determined to run away and endeavour to make my own way in the world. The next morning I went alone to Tientsin. After paying for

my travelling expenses I had only a few dollars left, and I had taken no baggage with me, so that I was running considerable risk since Tientsin was strange to me and I was an inexperienced girl. Yet a great opportunity presented itself to me on the very day of my arrival. I knew, of course, that Mrs. Fang was in Tientsin and I also knew that she intended staying at the building of Ta Kung Pao, the Newspaper Bureau. I therefore sent her a note to the care of that Bureau. The Director of Ta Kung Pao happened to see my letter and was greatly interested in my case. He at once called on me at my hotel, and took me with him to his Bureau to stay with Mrs. Fang. After some discussion he offered me a position in his editorial department. Soon I made my debut in his journal and won my fame through it. When I first entered the field of journalism in Tientsin my poverty aroused the pity of my acquaintances, and I was glad to accept from them help in the shape of second-hand clothing, food, etc. At first I earned very little money, but my financial opportunities widened from day to day and eventually I was able to plunge into the luxury and gaiety of life. I could purchase almost anything I desired. I bought lands in Shanghai and built two houses there, one in Gordon Road, and the other in Bubbling Well Road, the best residential quarter of the town. (Both of these I have since sold.)

All these worldly advantages were won by myself ; from poverty I raised myself to fame and affluence. I was like Robinson Crusoe, who drifting on to an isolated island had to build all he needed for his protection and support. But I regret to say that I wasted my fortune on my own comfort and vanity, without having done any good deed to benefit my fellow men. I spent my money mostly in Shanghai and New York, where one so easily engulfs oneself in over-indulgence and fashionable luxury.

In the year 1928 I dreamed that my painting of Kwan

Yin floating on the sea was seen in the Chinese Legation in London. This recalled to my mind that about thirty years previously when I was a child a countryman of mine had an old picture of Kwan Yin, and asked me to copy a new one from it for him. I did so, but the incident had quite slipped from my memory until recalled by the dream. At the Chinese Legation I picked up some pamphlets on Buddhism, therefore I resumed my long neglected faith in Buddha, for I realized that I had gone astray from the path and that Kwan Yin called me back. I disposed of all my luxuries and sold my property, and have now only sufficient to enable me to live in a very economical style. My life has been a dramatic and an unusual one. I have now cut myself off from it entirely. and have come to the conclusion that all material things are worthless and as nebulous as a dream. Worldly success may be bestowed upon us by Kwan Yin in answer to our prayers, but we have to learn that it cannot bring us permanent happiness and peace of mind.

According to the Sutra of the " Lotus of the Wonderful Law " Kwan Yin will give any help His devotees ask, but His great aim is to rid us of attachment to worldly things, and to release us from the miseries and sufferings of this world. We should strive, therefore to attain to this state of mind, to achieve the highest goal of Buddhist endeavour, and to disregard all else.

I am now a humanitarian, a vegetarian, and a Buddhist disciple.

PI-CHENG LEE.

Written in Switzerland, October 2475 (1931 C.E.)

APPENDIX

I must declare to the readers of this book, that in my opinion the dhâranî of the "Great Compassion of Kwan Yin" is efficacious only with those who abstain from eating flesh meat. In the Buddhist Scripture known as the "Lankavatara Sutra," the Buddha declares the reasons why we should not eat meat, and one of those reasons is that dhâranîs or mantras will not be effective if we indulge our appetites in this way. In China there are no genuine Buddhist disciples who eat meat. The Scripture called "Buddhist Net" says that a Buddhist has committed a great sin if he eats meat. Kwan Yin, the bodhisattva of Infinite Pity, also favours a vegetarian diet. All who make use of these invocations should therefore live on a vegetarian diet.

This book is an anthology of stories selected from a great number which I have collected, only a small number being published as my limited leisure prevents my publishing a larger number. Among those which have been omitted, is one concerning a Mr. Y. T. Chian, an architect who was married but had no children. In January, 1926, his wife dreamed that Kwan Yin presented her with a girl baby, and later a daughter was actually born to her. But Mrs. Chian had always wanted a boy, and she continually complained that she had not had a son instead of a daughter. In May, 1927, the Bodhisattva again appeared in a dream to her and said, "Since you are not satisfied with a girl child, I will change her for you." The baby girl then sickened and was soon in a critical condition. The mother then changed her mind, and prayed that her child might be restored to health, using the dhâranî of the Great Compassion, but she received no answer to her prayer. She then vowed to Kwan Yin that she would perform various good deeds for her daughter's sake, but it had no effect.

Then both the parents vowed that they would give up meat-eating and become vegetarians for the rest of their lives, and the child then immediately recovered.

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